

A

REVIEW

OF THE

STATE

OF THE

ENGLISH NATION.

Saturday, January 18. 1706.

I Have gone through a great many Branches of the popular Objections rais'd in *Scotland* against the Union— I wish, I could distinguish betwixt those, that Men raise only to oppose the thing in general, and prevent the uniting the Nations on any Terms whatever, and those which are really offer'd from honest Scruple at the Particulars.

However, whether I can distinguish them in their Arguments or no, I shall distinguish them as well as I can in the following Discourse; in which I shall have all due Regard to Reasoning and fair Argument, but not so much to Cavil and frivolous Opposition.

I little thought it had been possible for any *Scotts* Man, at least such as understand the Affairs there, could say, that *Scotland*

does not gain by *England* by Trade, much less that they do, or can trade abroad with equal Advantages to other Nations.

I could not imagine, that any Man would offer, that it is their Advantage to trade with *France*, whence they bring back nothing, but what drains them of Money, and send little thither, but what they ought to keep at home.

Less was it to be expected, that Men should publish in Print, that their Trade will be ruin'd by an Union with *England*.

Wherefore, to all these Heads, I shall say something as plain and as concise as I can, if possible, to remove the Prejudices, which are form'd in the Heads of the ignorant, as if on purpose to set them in the Light of their future Advantages.

But

But before I come to this, I must say a Word or two to a mighty Champion, that has undertaken from my own Writing in another Case, to overthrow the very Foundation of the present Treaty, and setting *D. F.* against *D. F.* demonstrates, as he thinks, that the Parliament of *Scotland* has no Power to enter upon this Treaty, nor go on with it without the Consent of their Constituents that choose them.

And to do this, he quotes a long Part of a Book, wrote some time since, Entitled, *The original Right of the Collective Body of the People of England vindicated and asserted, &c.* In this Book I lay down four Maxims of Government, which this Gentleman quotes at large.

Now, 'tis so strange a thing, notwithstanding this, that these Gentlemen should bring this Quotation to prove the Want of Power in the present Parliament of *Scotland* to enter upon the Union, that I must own, I never saw any thing fetch'd so remote in Argument in my Life.

If any Man therefore please but to examine two things, he will see thro' all this Cloud of Cavil, and soon distinguish the Case.

All that this long Quotation amounts to, is sum'd up in this, That all Government being instituted for the publick Good, all the Parts of Government ceasing to act for the publick Good, cease from the same publick Capacity, in which they were constituted, their Authority being destroy'd.

This only then leads us to examine, whether the present Parliament of *Scotland* are acting for the publick Good or no, and I shall be very glad to join Issue with any Body on that Head.

The other Case quoted, refers to the Parliaments making Laws against Reason, Nature, or the Divine Law; and had the Author here quoted me fairly, he would have gone on, and shew'd an Instance I gave to explain the rest. (*Viz.*)

If the People of England find their Representatives going about to betray the Religion and Liberties of their Country, what the said

People by the Law of Reason, Nature and Religion ought to do? And to illustrate this, I gave Instances of our *English* Parliament alternately Re-establishing to day Popery, to morrow the Protestant Religion; to day one King, to morrow another; to day declaring Queen *Mary* Legitimate, and Queen *Elizabeth* a Bastard; to morrow Queen *Elizabeth* Legitimate, and Queen *Mary* a Bastard; and from hence I argued to the Subversion of Justice and Corruption of the Laws in these Cases: I think, all I have advanced there very just and plain, and I never yet heard it objected against.

But with Submission to this Gentleman's Understanding, all this proves nothing in the Case before us; unless it be also made appear, that the Parliament of *Scotland* is acting something against the Laws of GOD, Nature or Reason, subverting the Laws, corrupting Justice, oppressing the People, whom they should protect, and betraying the Trust reposed in them by their Country; and thus we are just where we were before.

Indeed the Drift of my Author appearing plainly at last to declare it felt for a League with *France*, and consequently a restoring some body, who, these Nations, I believe, had better be without, it requires no farther Reply than this, and therefore I leave it.

I frankly own the Position, this Person quotes, (*Viz.*) Of the People collectively consider'd, having a Right to oppose any Constituted Body of Government, perverting and corrupting Justice, and a general enslaving the People.

Much, I know, has been talk'd of to prove these things, but with so little Reason, and on such weak Foundations, that I think, I need say no more to it, till Mr. *H—s*, or some body for him, refutes the Scheme of the National Right of Parliaments asserted in some late Reviews——Wherein I have to the best of my judgment describ'd it, and shall be willing to recant it, when I find it not consistent with Justice and Reason.

MISCELLANEA.

IN my last, I began the fatal Dialogue between a cunning fly *Jacobite*, and a well meaning but ignorant *Presbyterian* in *Scotland*; in pursuing which Discourse, perhaps the whole Mystery of Iniquity in that Part of the World may be laid open, and the Riddle, of what we call in *England* the Kirk opposing the Union, be expounded.

The *Jacobite* was persuading the *Presbyterian*, that he and his Party would join with them in opposing the Union upon meer Principles of Charity and Kindness; has been pressing him to make all the Clamour against the Union possible, and to fill the Heads of the poor People with Fears and Terrors, about the Security of their Church, the resigning their Liberties, their Sovereignty and Independency; and the poor Man is drawn in at first a great way, as you will see in the farther Pursuit of the Dialogue, but comes off well at last.

Pres. Well, but why should we address against the Union in general; I think, we had better address for some better Terms, that we may not part with our Crown, our Sovereignty and Independency; that we may keep our Parliament and Church-Government, not be liable to the Vote of the Bishops in *England*?

Jac. Well, I am content, only I must tell you, that to address for all that, is to address against the Union; and so we are both upon the same Foot, for if you obtain that, the *English* will talk no more of the Union.

Pres. Well, however that is more than we know, I am for demanding nothing, but what is to my Purpose; if they will grant these things, I am content; if they won't, the not uniting is none of my Fault.

Jac. But you see, they reject all your Addresses from petty Parts of the Country, what will you do? you must address in a Body, that is considerable, or else you do nothing; if you that are a considerable Number appear to your Addressees, you will be heard.

Pres. But we do not think we ought to take Arms for being deny'd our Addressees; we shall first address, and they will refuse it, or not mind it, what must we do then?

Jac. Why then, you must follow it with about 15 or 20 thousand Men, and they will all fly before you, and so you will raise the Parliament, and disappoint their wicked Purpose.

Pres. Well, now you come to the Method, let us see, how it can be brought to pass, for I do not love to run upon Impossibilities ——— When we have taken Arms, and assaulted the Parliament ——— What then? What must we do with the Government? The QUEEN will without doubt take the Government of *Scotland* into her Protection, as QUEEN of *Scotland*; All Her Majesty's Allies will assist her, *England, Holland, Hannover*, all will be upon us, what must we do?

Jac. You talk very faint-heartedly ——— Why, if you want Assistance, you have your old Ally the *French*; it was never good with *Scotland*, since we broke off that Alliance, and we can have what Terms we please there, both as to Trade, Men, Money, any thing; and you see, *France* has stood the whole Force of *Europe* for almost 20 Years, and till within these 3 Years has gain'd of them all ———

Pres. Ay, and has lost all on a sudden?

Jac. Nay, reckon all his Losses, he has not yet lost what he had gain'd before; all your mighty Conquests have not yet given you an Inch of Ground to set your Foot on within his own Country yet, and when in Conjunction with *Scotland* he will soon recover.

Pres. Pray, Sir, what Religion are you of?

Jac. Why do you ask me that, you know I am a Protestant?

Pres. How can you be a Protestant, and push on the Interest of *French* Popery; I am sorry, I have hearkned so far to you, I abhor

for Popery Sir, and *French* Popery too ; no *Dr. no*, that will not do with *Scotland*, Sir, no Popery, no *French* Popery, Sir ; of all things I am against the Union indeed, and I am afraid of the Church, and afraid of Episcopacy, but I am not for Popery.

The rest of this blessed Dialogue remains.

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